



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., JANUARY 23, 1906.

NUMBER 33.



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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 33.

ESTERO, FLA., JANUARY 23, 1906. A. K. 66.

Whole No. 642

The Climax of Confession and Discovery.

The Mysteries of Being and Existence Revealed to Him Who Supremely Desired the Absolute Truth;
the Chosen Servant in the Lyric Chamber.

KORESH.

IN THE FALL AND WINTER of 1869 and 1870, under an overwhelming impulse to know something definite and absolute upon which one might nail his convictions, the writer—after searching in vain among the scrap-bags of what is called modern "science," for a modicum of "scientific" assertion not predicated upon the basis of assumption—began the pursuit of knowledge on independent lines of observation and discovery. The painful attitude of the self-denominated "scientists" of the day provoked that spirit of inquiry and investigative research which ultimated in the discovery of certain laws that were known to the ancients but discarded and ignored by the moderns, and which proved to be the constituent factors of fundamental knowledge. He found that which the modern "scientist" attempted to palm upon the world; for extreme modesty was nothing after all but the cowardice inspired by the consciousness of a fatal ignorance, the essential concomitant of fabrications builded upon "working hypotheses" which were found to constitute the very pedestal and superstructure of all that passes for the wisdom of the times.

Within his retreat from the allurements of the scholastic attractions of the place and hour, hidden within the claustrum of his secret chamber, he sought to know the source of being, in which was involved the knowledge of the origin and destiny of man. The study of the scientific conclusions of the age and times had so warped the conscience and distorted the convictions of this ego, who has the consummate audacity to challenge the "scientific" world to the arena of contest between absolutism and unmitigated hypothesis, that it, the

ego, I, determined to confront the issues of the hour in the exploration of the mystery of causation. I sought to discover the difficulties lying at the foundation of that rational exercise which, at the utmost, could go no further than to attain hypothetical blunderings established upon the basis of hypothetical foundations.

I watched the course of the continuity of the rational faculties in their operations, and found no flaw in the sequence of logical formula and deduction. If the rational power and faculties of the mind of man are to consummate in their comparative and discretionary applicability so as to concatenate a chain of logical continuity, at what point does the element of uncertainty insinuate itself to such extent as to cause the self-dubbed "scientific" exploiter to so "modestly" approach the world with his assumption of *how* it might be?

I discovered the point where the elements of danger and uncertainty had gained their advantage. Where, does the reader suppose, obtained the danger-point? Where did the wily serpent of fallacy find intromission to the court of reason, to so inoculate the tree of knowledge as to render its fruition abortive? I found every "scientific" premise to be an assumption; and coming to know that rational processes—though predicated upon assumptive premises—were fallacious, I rationally determined that conclusions founded upon premises of assumption were necessarily assumptions. I not only found that the reasonings of the mind upon what were denominated "scientific" subjects, were founded upon premises of assumption, but that the "scientists" themselves confessed that their "scientific" claims were

nothing but claims of assumption. Then was urged upon my mind the necessity of the demonstration of an absolute premise, a premise the verity of which could not be questioned. If the demonstration of a fundamental premise could be established, then reasoning processes could be relied upon for the establishment of certainty in conviction.

The acceptance of the conclusions of the astronomers and physicists of the age, regarding what they called science, began to shake my confidence in what I had been taught to believe as the revelations of God to men; and when I began to doubt the verity of what was called the sources of inspiration, the pendulum of uncertainty did not cease to swing until within the range of my doubting capacity there were included the statements of what is called science, predicated upon the confessed assumptions of the self-dubbed "scientists." I soon found myself delving along the lines of electro-chemistry, for which I had an inordinate inclination. One of my first efforts at the discovery of causation was directed to the laws of cellular development; for in the source of cellular life I thought would be found the very starting point of universal causation and creative power. I discovered that life was developed within the cell in the least things of life, and that as a consequence, life must be cellular in the greater things of creation. Is the universe a cell? and from this grandest cellular formation, has all life its source and continent? If the universe is cellular, where are its boundaries, and where the environments of its confining limitations?

Insomuch as the "scientific" men of the age were still in the pursuit of some definite proof of the convex rotundity of the earth, and also some proof of its rotation upon its axis, (these assumptions of the "scientific" world being still in the mazes of uncertainty,) I thought it not sacrilege to examine for myself the processes by which the astronomers had arrived at the uncertainty of the shape and motions of the earth which we inhabit. The pendulum of doubt and inquiry did not cease its oscillation until the conviction dawned that there had never been a demonstration in the "scientific" world, of any premise foisted upon the world as a working hypothesis (guess) for the erection of a superstructure which the wiseacres call science, and which the credulous accept until their convictions are shattered by the announcement of a revolutionary scientific dogma.

I resorted again to prayer; and upon my knees before my God, believing that whatsoever I asked the Father in his name, nothing doubting, would be granted, I grappled with the laws and principles of causation. The great God of heaven came to me, and through my reason taught me of the handiwork of his creative power. He entered through my will into my understanding, and caused me to *know* that the "science" of the world, falsely so called, which denied the sources of

inspiration, could not bring to the world a truly scientific fact. I sought to know the limitations of the earth and its environments, from which the solar beam renewed its potentiality; and God directed me to define the surface of the earth. "Hast thou measured the world and determined its boundaries?" asked he of his Servant. "O God, my Lord," I replied, "I have believed the testimony of the atheists in their definitions of 'science,' and their enunciations have caused me almost to forsake thy councils, and the testimony of the prophets, thy Christ, and his Apostles. Forgive, O my God," I cried; "and to thee alone will I look for the wisdom which only can give enlightenment to a thirsty people."

God helped me. I brought the principles of mensuration to bear on the surface upon which I lived, and to my great delight, behold, that surface proved to be the hollow of the hand of God. This was the starting point of the great discovery. I found the form and function of Nature's womb, the world, a hollow sphere,—its inner surface the home of our material habitation. God my Savior came to me again, and in the voice of symbolic Majesty proclaimed to me, from out the secret place, his purpose and his power. He came to me in the force of the hurricane; in the mighty rushing; in the wings, and in the wheels. Then I saw a wonderful light, its dazzling brilliance greater than the noonday sun; and from it I beheld the infoldment of the color of burnished brass, in the radiance of its gold and silver springing forth as the truth and good of the Majesty on high.

In this vision I saw my God, in the analysis of which there came to my view the four living animals which constitute the fundamental source of the life of Deity. The Lion talked to me face to face; the young Bullock spake to me; the face of the Man proclaimed to me of the justice of the sacred chamber; and the voice of the Eagle gave me knowledge. These four with their wings, and with their eyes before and behind, as it were, a multitude, had the likeness of, and in their appearance was, the Man. I knew it was God the Father, and the Son. "I will make known to thee all my law. I have chosen thee for my habitation and the tabernacle of declaration of what I am about to bring upon the world and its inhabitants. Hear my voice! be faithful to my charge! I will put the honey-comb within thy mouth, but thy bowels will I distress with the gall of bitterness. Fear not; when thou art weak I will be thy strength. I will not leave thee nor will I forsake thee. I have met thee in thy many embodiments and in thy incarnations, and will meet thee hence; but what thou hast been, and what thou art to be in future, I will reveal to thee. Not now, however, shall I emblazon thy name upon the records of the scroll of time, of what thou shalt become; but thou art he whose name the

prophets did declare. To thee do I reveal my will, and through thee shall the world hear my voice,—in love to such as know whom I have sent, and in condemnation to all who shall refuse to hear my annunciation through thee, my Servant."

With the opening of my vision and the intromission of his Servant, my God escorted me to the Lyric Chamber of the Majesty on high, and made my soul resonant with the symphony of his discourse. I had just come to the confession of the Divine-human; to a knowledge and confession of the fulness of the Godhead in the personality of God in man. This, the highest possible acknowledgment to be made by the sons of men, was approved of God. In my perception of the humanity of Deity and in its confession, I entered the mystic hall of the divine harmonies. Language is impotent to describe the wonders of the Lyric Palace of the Mystic Harpist. White in the pure linen of the divine chastity were grouped the angelic hosts, every hand its lyre, harping the confession of God, the Man; their voices heralded the glory of the Divine-human, heir proclaimant to the throne of the Majesty who rules the universe.

I knew the secret of the function of the Lyra, and the purposes of its vibration. I saw the "reed shaken in the wind," and then did I know of the secrets of my God; and then, with deeper rhythmic detonation and more interior vision, I was permitted to enter the archive of chastity, and to behold there, in her secret boudoir, the very Maternity of being, through whom (from this mystic chamber) were to proceed the Sons of God. "Vibrate on! thou Lyric Chamber, thy harps attuned to voice of God," She breathed; "and delay not thy song, for expectant hangs the world upon thy symphony. Make the concord of thy stringéd lyres sound the utterance of my seven thunders into voice, and by them let the Sons of God be born. My child," She uttered, "go tell to the world the mystery of my Maternity, and fear not the powers of sensuality that confront thee; the sacred forces of the divine chastity shall be thy guard against the sensual instincts of the human race that thy virtues stigmatize and enrage."

The cadence of that rhythmic voice upon my ear filled the longings of my soul, which, responsive, rejoiced to know that my God was Mother of my creation.

The Kingdom of Divine Righteousness.

KORESH.

THE KINGDOM of divine righteousness will succeed the destruction of the competitive system of the world's activity, and the time is at hand when the nucleus of the new kingdom shall take such positive shape as to preclude the possibility of doubt as to its character and power. During the next thirty years, progress in the adjustment of human relations on equitable principles will take the form of Koreshan Imperialism.

New Century Studies and Reviews

Lucie Page Borden

THE LAST WILL AND TESTAMENT OF 1905.

What the Year Bequeaths to Various Public Characters of the Nation and the World; the Year's Interest in Koreshanity.

I, 1905, BEING in sound health and my right mind, do hereby give, devise, and bequeath to my successor, the year 1906, all my interest in Koreshan University. I appoint him my executor to administer upon my estate, and I charge him in my name to do all in his power to promote the success of this great enterprise. And, whereas, for the time being, the evil influence of a malign planet bends its energies to defeat this great and wonderful prospect soon to open to the world, I desire that he will guard with zealous care all that pertains to this, my most precious possession.

To my favorite son Theodore, I give, devise, and bequeath my waste lands in the West, with all that pertains thereto; and in case he prefer to spend the rest of his natural life in the White House, I direct that he shall receive an annual stipend not to exceed ten thousand dollars, from my property in Southern Colorado.

I direct that my Equitable Life insurance policy be turned over in full to Chauncey M. Depew as some slight indemnification for the trouble I brought him. It was inadvertence on my part, and I ask his prayers for my soul.

To the Rev. Dr. Parkhurst, of New York, I give, devise, and bequeath the city government for himself and his heirs forever; and I hereby direct that a monument to my memory be erected from the public funds, in a suitable spot on the banks of the Hudson, this spot to be chosen by my legatees in conference.

To my oldest friend, John D. Rockefeller, I give, devise and bequeath the Baptist churches of America to be held in trust for the Lord; and I direct that suitable bondsmen be appointed to certify to his honor, integrity, and financial solvency. To Andrew Carnegie I leave the sum of one dollar. He is hereby notified to make no further claims upon my estate.

I direct furthermore that my executor shall dispose of my Standard Oil stocks to the best possible advantage, the proceeds thereof to be used in the erection of a statue to ornament the Capitol grounds in the city of Washington; said statue to be the work of an American sculptor and to represent the goddess of Justice.

To my youngest son William Randolph, I give, devise, and bequeath the sum of one shilling and much hope.

To the Czar of Russia I give, devise, and bequeath one peace conference, one Mikado, one admiral (to be handled with care), one dynamite bomb, one extra-sized revolution, all and sundry to be delivered to him free of import duties.

To KORESH, Founder of Koreshan Universology, I give, devise, and bequeath a life interest in the public schools of America, to be used for the purpose of introducing the Cellular Cosmogony and putting it into the hands of the children; also the Lick Observatory for his own private use, to be delivered to him within five years from date.

To the people of China I give, devise, and bequeath one boycott, very rusty, with a hole in the bottom, and seven pounds of American courtesy done up in tinfoil. To the Empress Dowager of China, I give, devise, and bequeath one christian science church with people, and two dozen boxes of bread pills to be taken after meals; also one copy of Mrs. Eddy's work, "Science and Health," bound in green calf.

All my revenues from graft I place in the hands of my executor, to be used at his discretion for the purpose of religion and the glory of God.

To the Antiquarian Societies of America I give, devise, and bequeath one football each, to be preserved as a relic of a semi-barbarous age; also my entire stock of automobiles, the new pattern being destined to supersede any machine heretofore placed on sale.

I direct that my executor pay my just debts and funeral expenses; also that he devise some expedient for settling my law-suit with Time. I hereunto set my hand and seal.

1905.

Greeting For the New Year.

THE YEAR 1905 is an accomplished fact. Ushered in by the sound of chimes and horns, by merry-faced revelers and watch-night prayers, the New Year has begun and the universal wish appears: "May it be brighter than the last!" What this same New Year, folded up like an uncut volume, may be the means of introducing to the world, no one can tell, but many can conjecture.

The first point for consideration on the recurring date is how to avoid the mistakes of the past. The peril to human life from sheer and utter carelessness and disregard of the public safety has become a menace to this country. While the past year has not seen a Slocum disaster or an Iroquois fire, there have been catastrophes sufficient to determine the legislators of many states to set a higher price upon the lives of the people.

The first proposition before the senate at Albany in its opening session after the happy anniversary just passed, was to procure the withdrawal of one of the oldest members of the United States senate, a man full of years and honors, a brilliant statesman and politician. What has caused the sudden indictment of such a man as Chauncey M. Depew at the hands of his fellow citizens? The disclosures of the past month have shown that he was connected in an unjustifiable manner with the Equitable Life Assurance scandal. The greatest sensation of the past twelve months has been the revelations of fraud in the life insurance companies, so much so, that the question of placing them

under government supervision is bruited. The spoils of war are nothing in comparison to the immense sum put away by the managers of these great companies and the public indignation is at white heat when not even a universal favorite like Mr. Depew can escape. Here is a chance for another New Year's resolution on the part of those legislators who wish to see justice done.

Another point to be considered in the time when hearts are supposed to be tender, is suggested by the spicyscene in the Metropolitan Opera House over the refusal of the chorus singers to appear in the recent performance of Faust. Two hours before it was time for the curtain to rise, the chorus went on a strike. After the first scene had been given without the usual accessories, Herr Conried the director, pale with rage, read an address in which he said that the members of his chorus, acting under the orders of the labor-union, had seen fit to repudiate contracts made with him and resigned as individual singers before they were unionized. Now the point to be considered is not whether these singers were acting contrary to their agreements, but whether as members of a union they are able to sustain their relations to society. If the first obstacle in the way of the American people is graft, the second is any kind of private organization which teaches its members to neglect their obligations to society.

Another chance for a New Year's resolution may be found in the case of a poor woman reported dead after a long trip in a crowded street-car, where she was obliged to cling to a strap and support herself in the midst of a pushing, jostling throng of human beings huddled together like sheep in a pen. She had just strength to stop the car before she fell insensible. This is a public nuisance that should be the subject of legislation. It has been mentioned over and over again in these columns, but still the evil cries to heaven. Can not legislation control the street-car companies, and see that they hold their franchises under restraint from the public not to abuse the public?

There are a great many pleasant things which might be written, and it is undoubtedly very agreeable to be told that the world is growing better; but is it true? It is easier to praise than to blame, but to swerve from the true state of affairs is to pose as a pleasing sophist rather than a benefactor. The statecraft which forgets to look out for the shallows and the snags is too poor to be put in command of the vessel. So the resolution to make the world better if possible must include the resolution to tell the truth, be it disagreeable in some ears.

The world is not growing better, but it is going to be transformed. When the Iron Age of the Iron Age brings the worst phases of life to pass, the transforming power of Almighty God takes hold of the world. The Golden Age comes back.

This is the wonderful prospect which 1906 puts before the people of this time—a looking forward to something better than men can now remember, a beginning and an ending, a consummation and a hope.

General Contributions

THE COURSE OF UNIVERSAL EMPIRE.

The Great Theocratic Order Foreseen by the Prophets; Its New Fellowship, Purpose, and Power; the Time is at Hand.

BERTHALDINE, MATRONA.

THEOCRATIC FELLOWSHIP, the fellowship of the Sons of God in the dominion of the universe, is the goal of the noblest God-begotten aspirations in humanity. This attainment is made possible to men by a practical natural obedience to a scientific understanding of revealed laws and principles. The required obedience is rendered practically possible, easy, and delightful, by an applied science of the perfection of social, political, and industrial relations. The availability of such a science implies the natural existence of a scientist having the mind of the Almighty, in absolute control of all his powers for the natural communication of the knowledge of the truth. Should such a person be in existence, he undoubtedly is knowable and must become known to some at least, as a personal instructor and practical leader of men.

It is the mission of primitive Koreshanity, as exemplified by its primary grouping, to constitute a brain nucleus of executive humanity, to herald to the world by doctrine and life, the presence of such a scientist equal to its needs. The first fully organized and vitalized grouping of Koreshan society will become known and honored as representing a scientific social system of divine origin, and as distinguished by the verified indwelling presence of the Most High. This grouping will constitute the brain of a new universal structure. By a scientific analysis of the brain, aided by the applied law of analogy, the Koreshan disciples who will constitute the primary grouping will be indoctrinated for industrial and commercial equity.

Scientific indoctrination of the aspirant for genuine righteousness will give him an applicable knowledge of the truth for the regulation of all the divine uses of life in the perfection of industrial social order. Theocratic fellowship centers in a triunal personal head embracing a trinity of attributes, the begetting, the gestating, and the visible incorporation of the twain as one. The supreme personal Center of divine humanity is therefore biunal, not dual nor tripersonal in structure.

The High Priest of Theocratic fellowship is declared to be without beginning of days or end of years. Being self-reproducing from the pabulum of a sphere of his own projection, he is also declared to be without father and without mother. Born virginal by parthenogenesis, he yet constitutes in one form the primitive pair of counterpartal sex-potencies called, when externalized for revelation, Father or Mother as the case may be. To mortals this High Priest is declared to be the beginning of the creation of God, in whom all things are

created and by whom all things, visible and invisible, consist.

Time, of which beginning is a factor, belongs to the sphere of mortality. Death is a break in the continuity of the things of time, which is marked by the movements of the sun, moon, and stars, serving the purpose of the Sign of the Son of man in heaven. The things of time have a beginning and a vanishing point or end, expressed periodically by personality. This unique personality is eternally in the science of law of his being as an individual ego, and in the spirit of obedience to that law. The all-involving law is the law of the cross for the eternal salvation of God's holy order. God's name is one, made new or renewed in the sphere of time by names to accord with his several functions and the institutions of his succeeding cosmic orders. The heavens of each and every age are interior to and the products and producers of the succeeding natural human pediments of the divine established cosmic order.

The gradual disintegration and the final destruction of the natural habitat of the spiritual heavens call for the gradual aggregation and construction of a new habitat for a renewed spiritual order. The aggregation of the new heavens causes a precipitation of the wastes of the old into the hells of the natural disorder. The distress of conflicts in these hells of the earth "waxing old," creates a universal demand for new heavens and a new earth to live again unitedly in a state of righteousness. Since the earth is the Lord's and the fulness thereof, the eternal High Priest of the divine or supernatural order having the light that never fails, comes into the sphere of time and natural things to claim his own and replenish his light and heat with the holy oil of a living sacrifice. The Lord making the sacrifice constitutes the oil and the wine, the meat and the drink of every living soul.

The Lord appears in due season as Father Time on the natural plane of being, and is recognized as the beginning of days and end of years. His appearance is ever in a guise suited to the spirit of the time and the genius of the race in the median line of racial progression demanding his presence. He appears among men primarily for the reconstruction in the sphere of time of the social order due. He builds the new order of and with the material brought to his altar in obedience to laws demanding the sacrifice of the old for the new. He builds the new on places made waste by the passing away of the old heavens and earth. Old scenes of many conflicts are thus transformed by the restored arts of the new and living way of life. The Lord comes with power to make all things new by the renewing of the human mind and heart, which are made new by a great change in point of view, the exchange of the false for the true. Bodies are made new by an alchemical putting-on of the Sonship, the flesh of Christ, immortal and incorruptible.

It is the median line of racial progression that is ever honored by the indwelling presence and leadership of the only living and true God. The Most High tabernacles with men from age to age in elect mentalities,

till the completion of his builded Temple. The Temple completed, the tabernacles are infolded and become one, the continent of the Ark of the Covenant in the Temple's holy of holies. To secure the Fatherhood of God and the brotherhood of man as physical and metaphysical facts of life, an awesome crisis must be faced and a great change rationally accepted. The government of the people by the people and for the people, must become scientifically paternal, plus maternal.

Russia has had a "little father," so little and unequal to the needs of his great family that he is practically *non est* as an expression of paternalism. His light has failed and his obstreperous family threatens to "douce his little glim," leaving Russia the outer darkness for the Sun of righteousness to pierce with his reviving beams. The "little fathers" of Russia have not known "how to live and let live," a grand thing which a man must learn to do if he would be a great Father-Mother to a great people and become as God to his race.

God dwells in the generation of the righteous, in his law-abiding people. An indwelling, scientific, law-abiding spirit spake by the mouth of the ancient Jethro to the learned Moses, and so passed over to him saying: "Go thou and be as God to my people Israel." Moses, God-guided, returned to Israel in the bondage of Egypt and became as God to his people. The Most High dwelt in Moses for the salvation of Israel as the destined heir of a world to come to be given the liberty of the Sons of God.

Moses gave Israel the laws of Godliness and provided for the attainment of God's image and likeness, the fulness of the Godhead bodily. He organized his people for the functions of a law-abiding body, active in the divine use of maintaining the then highest possible state of social order. This state of social order was typical of an antitype of the highest state attainable to be manifest in due season. The Almighty's declared purpose concerning Israel was to make every man of the nation a God, a son of the Highest.

Today the great Chronologist of Israel proclaims the realization of the antitype possible and due. The Lord Jesus, the chief corner-stone of the great Temple of Arch-natural humanity, enshrined in this least form, the spiritual tabernacles of Moses and the Prophet of prophets, Elias. The transfiguration scene revealed their indwelling presence, the Lord Jehovah being their first resurrection as the law and the prophets fulfilled. Since Jehovah's implanting for the salvation of his holy seed and his standing again as the Lord of its harvest, a cycle for its multiplication and further development has elapsed. The Lord of the harvest and the builder of its earthly Temple is due as the Eloah of the Elohim, in this age the Reaper of life's harvest. "She shall be called the Lord our Righteousness," it is declared of the church which gives birth as the Bride indwelling, to the Sun of Righteousness, and as the Bride manifest, to the many Sons having his Father's name written in their foreheads.

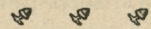
The Theocratic kingdom of the Gods has a pro-

genitor and precursor in the domain of time and sense serving as a basis or firm foundation for the Temple of the New Jerusalem and the home of her Arch-natural heir. This precursor is the empire—a scientific imperial social organization of the subdued hells formulated after the pattern given by Moses, defended by the prophets, and recorded by the heavens above and the earth beneath for its final revelation to man.

The map of the empire is spread out for the study of the constructive mind by the Koreshan System of Cosmogony and its epitome, the human anatomy. Westward the course of empire has taken its way, and northward and southward extended its sway. It is today weighed in the balances and found wanting in divine integrity. It totters, it trembles, its days are numbered; its sudden destruction for final reconstruction is imminent. It must give place to a successor of scientific, moral, intellectual, and physical integrity that will fill the earth with the knowledge of the Lord. Appalling chaos must respond to the institution of divine order.

The universal body of aggregating chaotic material requires as its Head, a primary vitalized cell incorporating the divine wisdom of an absolute science. This head has long been symbolized by the eagle of science with its spreading wings; and the almighty dollar foretelling the unrevealed mystery of divine wisdom—the disc of gold or silver discarded by the serpent in its flight, is picked up by degenerate man. The metal serves to weigh him down to the deep abyss from whence his final ascent is made to the throne of the Highest. In this throne wisdom reigns in the understanding of the law.

All things work together for good to them that love the God of Israel. His empire is essential in the subjugation of the hells, for the destruction of the love of money that creates them, by the destruction of all necessity for its use. Oligarchy and anarchy hasten to confront each other in final conflict for the imperial sway of all that is mortal and corruptible by the love of money, the corrupting power of man's integrity. The Emperor waits, the Empress stands without; the Dove of peace hovers over the twain to make them one in Godliness as the source of empire, and the basis and pinnacle of Theocratic fellowship.



Relation of Cosmogony and Theology.

KORESH.

The physical (alchemico-organic) kosmos and religion are correlated factors in being; and the progress of the human race is specifically marked in the insignia of astronomical movements and cycles. The ignorance in the church of the doctrines which it vaguely attempts to define, is due to a misapprehension of the principles and laws which reside in and govern the stability of the material universe. The universe is a perpetual integralism; and the life of the human race is one factor in the composite organism, in which every distinct form—howsoever minute—bears a definite relation. It is for this reason that the science of religion cannot be separated from the science of cosmogonic form and activity.

THE GREAT SECRET OF THE UNIVERSE.

Its Discovery and Disclosure in Koreshan Universology; the Physical and Human Worlds in Analogy and Analysis.

DR. C. A. GRAVES.

FROM IMMEMORIAL TIME a deep and impenetrable mystery has enveloped all things. Man has looked forth upon the twin worlds of Nature and humanity with unseeing eyes. To the unthinking herd of animal men this has been a matter of small concern; but to all who have reached that point in their development where the intellectual faculties have begun to dispute the sway of the desires, the questions have arisen: "Whence are we? Whither is our goal? Wherefore this brave array we call Nature?" With his advance in mental and moral capacity, these questions have become more and more insistent and will not down.

From the same immemorial time two classes of men have essayed to give answers. They are scientists and religionists. The first have tried to interpret matter; the second, spirit. That they have fallen short of giving the complete and truthful answers, goes without saying. Without belittling or minimizing their efforts, without impeaching their sincerity, we must say they have failed. It has remained for the fulness of time and for the people of this the twentieth century, for the Koreshan System, to reveal the age-lasting secrets, to reveal all mystery.

That underlying and governing all things are fundamental laws, no one will deny. But what are those laws? Koreshanity declares that law is operative in the universe; and further, that the same or corresponding laws govern Nature and human nature; and that laws governing matter correspondentially operate to govern spirit, the coördinate of matter. We declare that it is impossible to analyze one of these factors without at the same time analyzing the other. Koreshanity unites, as by their very nature they must be united, science and religion. They have only been divorced through ignorance. They are essentially one, since genuine science must embrace the knowledge of religion. Hence we do not say "science *and* religion," but the science *of* religion, the science of astronomy, the science of ethnology, etc.

We will essay for the present to present in epitome the Koreshan reading of the riddle of the universe. The earth and what it contains constitute the universe. The physical earth is a cell or egg, within which is incubated all life. The different degrees and grades of life are manifest in appropriate forms, leading up to and culminating in the perfect least form of the universe, containing or giving expression to its corresponding perfect life. The fact accounting for the lapse of knowledge in regard to this form and the high degree of life it contains, resides in this: That the forms of life, with their corresponding degrees of life, are not always present, being periodically manifest.

That the physical universe is eternal should be a truism in the minds of all. It is axiomatic in the mind

of the reasoner. Associated with the eternal form of the cosmos, there must of necessity be a corresponding life. As the life is interior to form, the sphere of eternal life must be an interior spiritual sphere; and as every degree of spiritual life is in time, manifest objectively, we may confidently look sometime for such a manifestation. Law is operative as fully in the mental as in the material domain, and correspondentially operative in both. By virtue of this correspondence, the time for the manifestation of each specific degree of progressive divine life must be fixed and definite. That this is so is declared and demonstrated in Koreshanity; moreover, the law governing and indicating that time is given and defined. The physical heavens constitute the time-piece. The movements of the heavenly bodies indicate with unerring precision the approach of each recurring phenomenon. So, then, by scanning the face of the heavens, knowing the law of interpretation of its movements, we may know the time; and Koreshanity makes the startling declaration that the time is at hand for the appearance of the perfected or immortal life, clothed with its appropriate forms.

In the great cosmic egg where the processes of incubation are perpetually active, there are always present certain fixed or permanent types of life. Associated with these are other types in transient forms, giving expression to the ascending and descending degrees of life. In this sliding-scale of being, the transient forms are those which appear and disappear. The physical universe, the great eternal cosmic egg, has its complementary in the fixed forms of life which it contains. These are equally eternal with it. The periods of incubation are definite for given types. The ages of the human world are indicated in the physical heavens. The universe is a great book; the face of the physical heavens is a time-dial; and only ability to read is requisite to show what they reveal.

Today humanity is in abject ignorance as to what is blazoned in the skies. The Man of Destiny has appeared, to whom the natural writing of Deity in the cosmos is legible. He reads therein the characters of human destiny. His readings of the cosmos are available to all. Will you hear his voice of interpretation? The secret of the universe which he is here to reveal, is the secret of God. The end of great cycles is upon us—the time of the very culmination of cycles of activity—the time of the harvest of the ages. A race of perfect Men is about to appear. The prayers of age-lasting agony are about to be answered. The hopes of aspiring humanity are about to be realized.

The ox browses contentedly in his pasture; the hog wallows luxuriously in his mire; the fox with cunning and stealth, purloins his gains; the lion and the tiger rend and destroy in lordly fashion. And the modern man, in the time of these great revelations and in the face of the facts of his destiny, browses contentedly in public pastures, wallows in the mire of sensualism, purloins the property of his neighbor, and destroys life and hope. What to him are all these stupendous disclosures? No more to him are they than to his four-footed congeners—for is he not common with them in nature? But men and women who have their faces toward the light have higher aspirations. They look for the coming Man; they expect the Koreshan message of joy, the disclosure of the secret of the universe.

In The Editorial Perspective.

THE EDITOR.

THE IDEAL SYSTEM of human relations must have its basis in a complete knowledge of the laws and principles of the relations obtaining in the universe at large. The ideal system of science must therefore express itself not only as a formulation of concepts, but as a system of scientific uses performed by man in relation to his social, industrial, and cosmic environ. Koreshan Universology is such a system, founded and first promulgated in 1870. It is at once the science of the universe as a whole and in detail. It is a complete analysis of all the forms and kingdoms of life; and it is the grand synthesis of all the forces and knowledges of human experience and achievement. In its mental formulation it represents and constitutes the very essential center and pivot of all mind and consciousness. Koreshanity maintains that man and cosmos are analogous; and that in the course of definite times or cycles, the entire universe becomes involved in its least form, in its own seed in the form and personality of a man who, in his mind and life, attains the perfect scientific concept of cosmic form and function and the power to apply the same to human affairs. The great and essential basis of this system is the discovery of the law of *cellular life*; that is, that the universal form is the form of a great cell or egg, having definite limits and definite functions. The great cosmic environ and its functions furnish the complete, eternal, and scientific pattern for the true form of human society, and reveal the principles of scientific economy. Now, all the departments of universal activity are represented in the great Koreshan world-concept, and the scientific relations of man and cosmos have been set forth in the System during the past thirty-five years. These columns have contained in the past, references to a system of "world relations" as taught by Mr. C. A. Bowsher, author of "Man and the Cosmic Principle," and promoter of the "Philosophy of Americanism." He says, "The government of man and the government of Nature should agree;" which is true. And further, "It shall presume furthermore, that no other system has been able to formulate these problems and none other than the Philosophy of Americanism can adequately exploit them," which is *not* true. Mr. Bowsher undertakes to build a system of human relations upon the Copernican idea of the world, advocating that the pattern of human government is found in the cosmic form. Now all this may seem very striking to many minds, in fact, an original idea. But it so happens that the fundamental conception that the principles of true human government are to be found in cosmic relations, was *not* original with Mr. Bowsher. The source of genuine science as set forth in Koreshan Universology seems to have been a special convenience in the formulation of the *non-cellular* conception of the government of Nature; and hence a number of seemingly surprising things develop in the so called philosophy of Americanism. Perhaps the obvious and striking inadequacy of such a philosophy may be seen in the complete failure to conceive of the interdependence of man and cosmos, though advocating that they are related. We may

thus allow the promoter of the philosophy to pass judgment on himself and his conception: "It is obvious that were man stricken from the earth the winds would yet blow carrying with them the summer's showers and the winter's snows. * * Would the avalanche then cling to the mountain's side, or Niagara's flood cease to roar? Would the birds still sing and the seasons cease to wax and wane? Would the earth cease to turn or make its annual tour, and all Nature fail to break in gladness under the kisses of the sun? No, the world relations eternal would still exist in their harmonies." Here is an obvious blunder in the philosophy of Americanism. We might ask parallel questions: If we should blot out all seeds and the possibility of their production, would the plant continue to propagate itself? Would it still bloom, and its green foliage meet the eye? Would it exist from season to season bereft of the pivot of creative function? It would not; it *could* not. Neither could the universe exist through continuous seasons of cosmic progress, without its most essential kingdom of life; without its highest elaborator of substance; without its Seed, the perfect Man and Creator. In contrast with all other systems, Koreshan Universology is striking in its completeness of analysis and the absoluteness of its grand synthesis.

JUDGMENT upon the millionaires is imminent. Few people pretend to believe that the methods by which they have amassed a great percentage of the world's wealth, are just. Public sentiment is turning against the men in high places who have stolen the hard earnings of the millions. The story of enforced poverty is a long one; the revelation of its cause did not begin with Lawson in *Everybody's*; it has but added a few chapters; neither will the work of exposing the millionaires end with his efforts. Other writers and other magazines have joined the crusade; and even newspapers supposed to represent the plutocracy, have had words to say about some of the great captains of industry. Recently, *Harper's Weekly* declared that "pretty much all the brokers' offices are gambling shops. * * No philosopher can hesitate to consider that stock-broking is an awful trade nor can he help wondering if the brokers dare tell their children what they do." An editorial in the *Chicago Record-Herald* is a source of surprise; it is concerning Yerkes, the late street-car magnate. The editorial is headed "Just a Wreck," and following are the words: "The wreck of his life is positively startling. * * The perversion of character, the complete absence of any guiding moral purpose and of a decent respect for the opinion of mankind leaves a heritage of shame to the nearest kith and kin and a taint upon every item in the vast fortune. Out of the wreck we can make nothing but a warning." It will not be long until similar words will be expressed concerning nearly every other magnate and millionaire. There is coming to the wealthy a terrible retribution; the forces which will leave them in poverty of riches in every sense are too sweeping to be stayed. The prophecy of the Apostle James

will be fulfilled to the letter: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were of fire. Ye have heaped treasure together for the last days. Behold, the *hire of the laborers* who have reaped down your fields, which is of you *kept back by fraud*, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

WHILE it is true that the modern world generally accepts the conclusions of modern science, it is nevertheless a fact that if people knew more of its real character they would reject it. Many noted characters of modern times are known to have seriously doubted everything set forth by "scientists." Goethe strenuously opposed the theories of Newton; John Wesley rejected modern astronomy almost wholly; indeed, in the waging of the war between the church and modern science, many able men have stood as opposed to all those phases of so called science which border on materialism. Spurgeon never looked upon modern science as having any certain foundation. He said: "There are many voices in the world, some powerful, and others weak; but there is not yet a consensus of thoughtful observers sufficiently strong to demonstrate any one system of science to be absolutely true. * * And therefore it may turn out, in a thousand instances, that there are more things in heaven and earth than were ever dreamed of in the most accurate philosophy of scientists. These good people have done their best from Aristotle downward, but they have hardly accomplished more than to prove us all *dunces*, and themselves scarcely a fig better than the rest of us." And again he said: "The history of philosophy, from the beginning until now, reads very like a Comedy of Errors. Each generation of its learned men has been eminently successful in refuting all its predecessors, and there is every probability that much of what is now endorsed as orthodox scientific doctrine will be *entirely upset* in a few years' time." Even the casual observer may be led to ask, What is to be the end of such conflict of opinion? Why, there must be a final overthrow of ignorance through the light of knowledge. There *must* come a change when things have *reached their worst*—and it is about that time NOW!

WE FIND the following expression from the pen of a modern writer: "No one knows better than the true scientist how much uncertainty lies in every step of his path. It is only the charlatan who claims infallibility. The real scientist modestly puts forth an hypothesis; a sensational magazine makes a leading feature of it." It should not require a very profound reasoner to reach the conclusion that to one whose every step in his path in research and conclusion is uncertain and characterized by speculation, is not a *scientist* at all. He is a mere *blunderer* who poses as a scientist. Suppose we take the meaning of the word science and apply it in statements like that above quoted. Science means *knowledge*; a scientist, therefore, is *one who*

knows. We could scarce say that the path of one who knows is full of uncertainty. Steps of uncertainty are made by men who do *not know*, who are not genuine scientists. No true scientist, (that is, a man who *knows*) will ever put forth an hypothesis—that is, a guess. The ignorant school-boy may build an hypothesis concerning his sum in arithmetic, guessing at the answer. Mathematical problems are not wrought out by guessing; logical processes must be employed. The true scientist does not guess. Is it, then, "only the charlatan who claims infallibility"? Did not Jesus the Christ claim that the truth he taught was absolute? that he had authority, all power in heaven and in earth, and all knowledge? Was he therefore a charlatan because he put forth his claims, and taught his Disciples to declare his infallibility to the world? The decision of the world for many centuries is that the Son of man was true to his claims. His steps in the path of progress were not those of uncertainty.

WORDSWORTH said: "Nature never did betray the heart that loved her." Nature never deceives the genuine truth-seeker, for it is her purpose and function to produce the mentality that can understand her secrets. Therefore she longes to bring forth the heart that loves her. Nature is the great domain of physical existence; it is the cell of universal incubation. If we analyze the word nature we directly find that it is from a root meaning *to be born*. To be born from Nature is to be brought forth from the great cell of development, the womb of Nature. The law of cellular life is universal, extending its operations to the great world in which we live, the great physical environ of the cosmos. Mother earth constitutes, comprises, and contains all there is of Nature; she is the outermost investiture and expression of all the thoughts of Deity, who in his Fatherhood is the Seed of all life. No one can begin to comprehend the secrets of Nature, no one can be true to her spirit and intent, nor purposes and powers, who conceives her form as that of a flying missile or projectile in infinite space. Nature's life is *within* her form and body. The uses she performs are vital to herself and all she contains. Let the scientists learn the great lesson and law of cellular life, knowing that we *inhabit* the earth, dwelling in the hollow of the earth's eternal form.

THE Pure Food Exposition is in progress at Jacksonville, Florida. Thousands of people are coming from the North to enjoy a portion of the tropical winter, attend the Exposition, and the automobile races on the East Coast. Before the Exposition there was a prospective field for Koreshan work in Jacksonville. During the first week of the Exposition, KORESH sailed from Estero on the schooner Lily White, of the Koreshan Transportation Line, for Tampa, en route to Jacksonville. We have received announcement that he lectured at the Windsor Auditorium on Thursday evening, January 11; also that space has been procured for exhibit of our literature at the Exposition, doubtless with privilege of sale of literature and lectures at the booth. We have as yet no detailed report of the work, and can only refer to it now. Later we hope to write it up more at length, giving also extent of newspaper work in connection with the lectures and exhibits at Jacksonville.

The Open Court of Inquiry.

THE EDITOR.

Koreshan Science and the Bible.

"I have just read and reread the book entitled THE CELLULAR COSMOGONY. Suppose, for the elimination of time, your deductions in regard to the contour of the earth are correct, and we should admit that we live inside instead of the outside—what proof is there that the Biblical views (admitting that they corroborate your own) are any more the words of God than yours are the words of God. Do you mean to tell me that *you* are inspired? If so, all men are inspired.

"Whatever may be your honest views on this subject, do not, in the name of sanity, try to make it a Biblical basis of religion. Men had as good a right to think out a system along this line when the Bible was written as you have now; and if it is not the duty of man to solve the problems of creation, then the very precepts of the Bible are false. For if it is God's duty to teach this, then he becomes the teacher and also the responsible party, wholly and unconditionally."

It is maintained in Koreshanity that all truth is divine, and the substance of all truth the substance of the divine mentality, in some degree of its manifestation. The highest degrees of truth are manifest in unity in the perfection of life. It is also maintained that the successful reading of the Book of Nature and all correlate expressions of truth and life, can only obtain through the mind indented with the mind of the Creator, or the being who has expressed himself in and through the products of his natural and mental activities.

Therefore, it necessarily follows that the authority of him who discovers the character of the universe, the purpose of its existence, its form and functions, and the laws and principles of its perpetuity, is as great as the authority of any teacher or writer of the past—and his words as much the words of God as the words of any prophet of centuries ago.

The right to discover the secrets of the universe is the right of every man; indeed, no form or degree of truth has ever been or can ever be presented to the world, except through the mental endeavor of some man. It is also true that God is the teacher and is the responsible party and the full and complete authority for what he teaches. This may appear to be paradoxical; it is so to the modern mind. But the fact is, God is at-one, in unity and in

harmony with the *Man* through whom the absolute truth is revealed; that is, God is that Man who reveals divine truth.

No man will ever see through great problems of any kind by way of final solution of them, who supposes, as does the modern Christian, that God is an extra-cosmic Deity, using some men as mere machines to express himself. God is essentially in and of humanity, and periodically involves himself in specific characters for the expression of truth to the world. Nineteen hundred years ago He taught the divine philosophy; today it is the absolute truth of science. The truths of Jesus the Christ came through *inspiration*, the processes of divine intuition. Koreshan Science comes to the world through *illumination*, that is, the divine light in the intellect. The Founder of Koreshan Universology is the subject of illumination.

Koreshanity maintains that the Bible is scientifically true; that it contains the laws and principles of all life, and constitutes an expression and a record of the processes and events of progress in the median line of development of specific peoples which constituted the special habitation of Deity himself. The Bible does not constitute the final and only revelation of truth to man; but it contains truth so very high and exalted, profound and grand, so wide and absolute that few have understood it. Indeed, its own claim is that it is specially inspired and written for the *God-man*. To him it is not his authority, but a mere corroboration of his own truth and his own authority; the Book of books is written *for him*, and contains numerous predictions *of him* and the character of his work.

Religion is not a mere conception of moral and spiritual life. The word conveys the idea of something different from a mere system of teachings about God and moral laws. Religion means *to tie again*, from *re*, again; *ligare*, to tie. The religion of a plant is its tying-back to its seed of reproduction, the savior of its life. The tying-back is inevitable; and so is the divorce. Man has fallen from the primitive purity of life

and truth of the perfect man, the highest Seed of universal perpetuity.

The attainment of perfection in natural human life, here in this world, is the perfect religion. The science of that religion is a true concept or system of concepts of the processes of religion. The only way in which the religion (the *retying*) of God and man can be accomplished at the close of the present old order of the world, is by making the principles and laws of Universology the very essential basis of that religion; that is, the laws of universal perfection may be so applied to human life, in the establishment of religious, societal, and industrial orders, as to lead man to a realization of his inheritance in the natural life of Deity in the earth.

All men are inspired; that is, they breathe mentally the substances of the mental world, or the mental spheres to which they are specifically related. But most men are inspired by the substances of fallacy and ignorance. The devil is the most inspired of any one in hades—that is, in the world of mortality. Jesus was inspired from above; teachers of fallacy are inspired from beneath. Jesus himself was the Word of God. All that is now taught and popularly accepted in the world constitutes a perversion of truth, and the words of modern teachers are the words of fallacy, the results of mortal inspiration.

NEW YEAR RESOLUTIONS.

What We and Our Subscribers Ought to Do During 1906.

Nearly everybody made resolutions for the New Year; some of them are kept, doubtless, but some will be broken. We wish to do much more this year in our work than ever before, and in this wish we know we are joined by a large number of our friends throughout the world. We are well equipped for work at this our Headquarters. We have much labor-saving machinery, and are prepared to print that the world is now prepared to read of the Koreshan System. We must look and find the avenues through which the printed pages of the new

gospel of science may reach the world. Hence we need the coöperation of those already acquainted with our work.

One of the several resolutions our readers may make for the New Year is that they will all take THE FLAMING SWORD through the year; and a second thought in connection with the resolution, is not to allow subscriptions to expire without prompt renewal. It is our rule to take names off our list who neither renew nor send word asking to have subscription continued. You know we had to adopt this rule in order to please Uncle Sam's well-conducted post-office department.

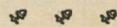
But we find on our list several who asked to have subscriptions continued, promising to pay during the year—but who have not kept their promise. Some are a year and a half behind—the year asked for, running out without remittance or advice. We must have word from such if THE SWORD is continued to their address. Everybody should be business-like in his dealings; promptness is absolutely essential in the conduct of a great work like this.

It is our custom to indicate to each subscriber when his subscription expires—by blue mark in appropriate paragraph on page 14. This mark is not only a notification that the subscription has expired, but also a cordial invitation to renew—to remain with our circle of readers and investigators of Koreshan Universology. Do not forget our invitation; resolve, if you desire to continue reading THE FLAMING SWORD, to be *prompt in renewing*.

Many have resolved to greatly assist us this year in extending the circulation of our publications. We greatly appreciate such resolution on the part of every one; and extend our heart-felt thanks for all efforts put forth in our behalf during 1905. The campaign has produced great results, which are an encouragement to us as well as to those in the field abroad in contact with the various classes of readers. The work needs to be pushed as never before.

Thousands are ready for our message of genuine science; but they must be reached; they must come in interesting contact with our publications. Our friends may help by sending names for sample copies, or orders for copies for distribution, and endeavor to reach

those who may be interested. Much good may be done with the Estero Edition of THE CELLULAR COSMOGONY and our circulars. Let every one help; in united effort there is strength. An army of workers in various parts of the world could not do too much. Whatsoever you have to do for this great cause do it with all your might, and *do it now!*



THE CELLULAR COSMOGONY.

The Estero Edition of the Book and New Astronomical Game.

We are pleased to announce the publication of the Estero Enlarged Edition of THE CELLULAR COSMOGONY, a work already well-known to our readers. We have before us a copy of the edition. There is marked improvement in the general appearance of the work, presenting an entirely new design for cover-page. The best book paper has been used, and the press-work is excellent.

Some changes have been made in the contents of the work. The appendix and advertisements have been taken out and the number of pages increased by the addition of new chapters in addendum. "In Retrospect and Prospect" is "A Review of Developments in the Scientific World since the Koreshan Survey" in 1897. In this new chapter a number of details of the famous Tamarack Mine plumb-line experiments are specially noted, showing how they most emphatically corroborate the testimony of the Koreshan Geodetic Staff, and constitute valuable evidence of the absolute truth of the Koreshan System.

In the principal new chapter we also consider the marked changes that scientists have been compelled to make in chemistry and physics since the startling discovery of the phenomena of radio-activity. "Cause of the Variation of the Pendulum," by KORESH the Founder; "Copernican Hypothesis in the Schools," and "The Principles of the New Geodesy," by Lucie Page Borden, who conducts the Department of New Century Studies and Reviews in THE FLAMING SWORD, are other interesting chapters which round out the subject matter of the volume.

The price of THE CELLULAR COSMOGONY is now 50 cents per copy,

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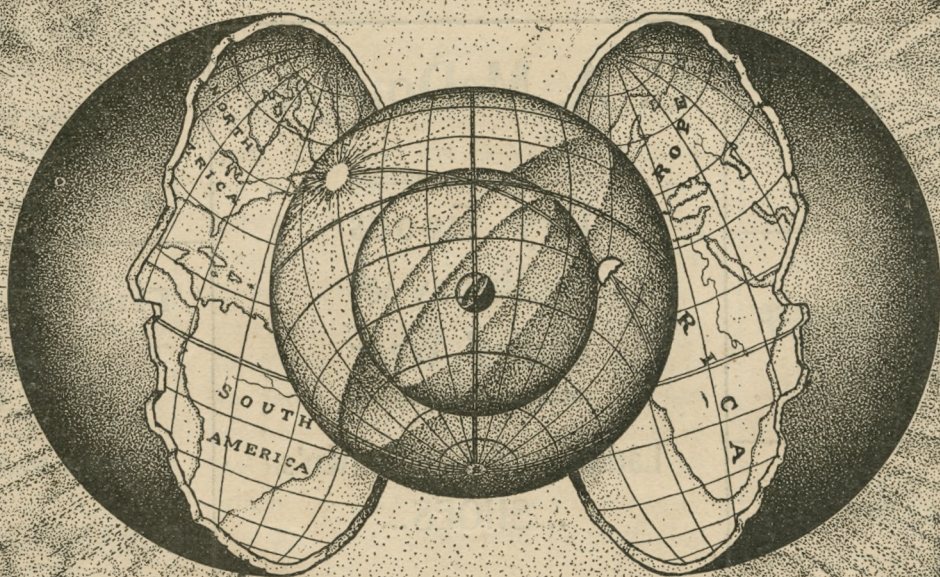
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., JANUARY 23, 1906.

NUMBER 33



THE CELLULAR COSMOGONY

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